

The
Golden
Gospel





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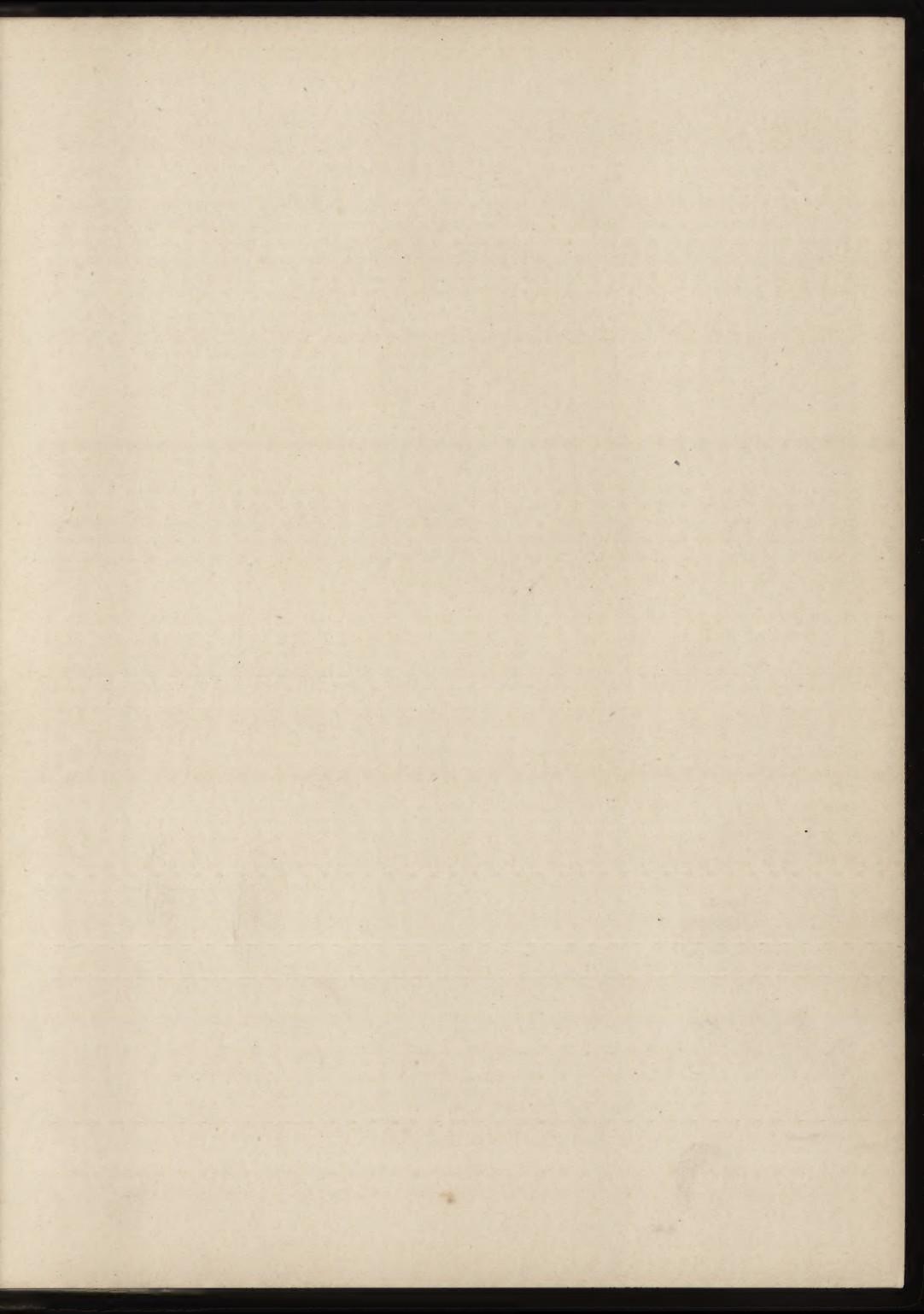
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The
Golden Gospel

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ST. JOHN SAW THESE THINGS AND HEARD THEM.



ST. JOHN

FROM THE THORWALDSEN MARBLES.



The

Golden



Gospel

Being

The Gospel according to

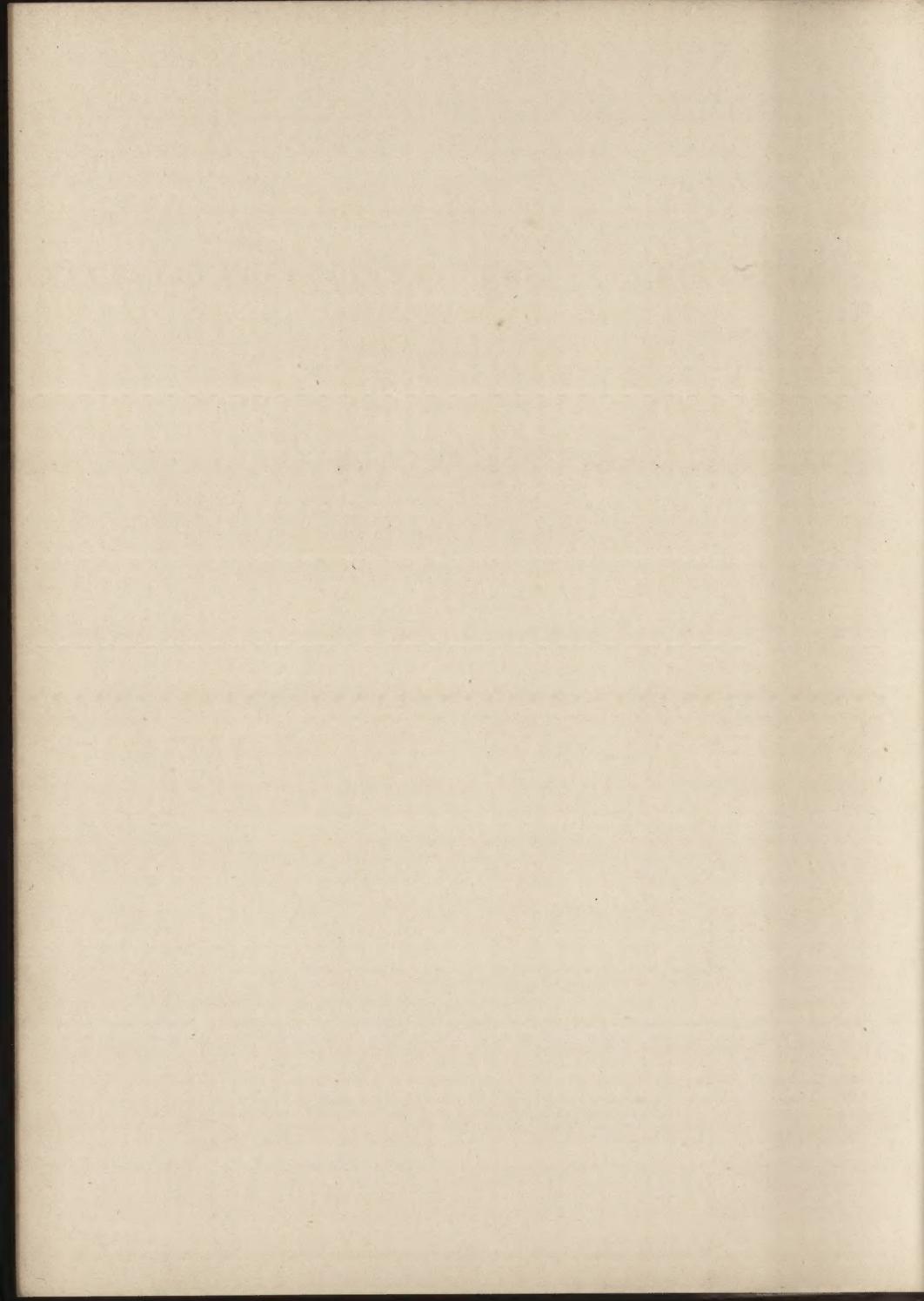
ST. JOHN

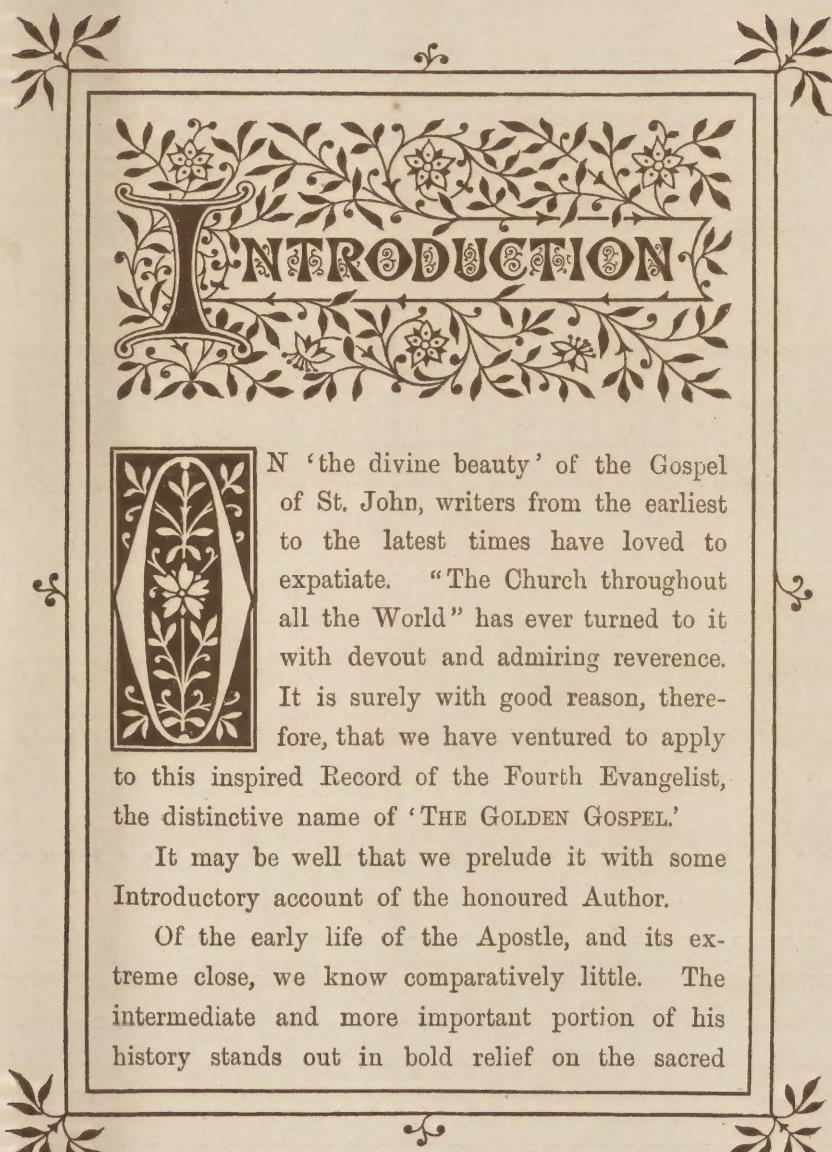
With an introduction on the
Life and Writings of
The Evangelist

By

J. R. MACDUFF D.D.

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INTRODUCTION

N ‘the divine beauty’ of the Gospel of St. John, writers from the earliest to the latest times have loved to expatiate. “The Church throughout all the World” has ever turned to it with devout and admiring reverence. It is surely with good reason, therefore, that we have ventured to apply to this inspired Record of the Fourth Evangelist, the distinctive name of ‘THE GOLDEN GOSPEL.’

It may be well that we prelude it with some Introductory account of the honoured Author.

Of the early life of the Apostle, and its extreme close, we know comparatively little. The intermediate and more important portion of his history stands out in bold relief on the sacred

canvas; the foreground and background are misty and undefined, and the latter clouded with tradition. A chastened imagination may nevertheless be allowed to picture, with tolerable accuracy, his infancy, boyhood, and youth.

John was the son of Zebedee, a thriving fisherman, probably of Bethsaida, a hamlet close on the north-western shores of the Lake of Tiberias. From the fact of Zebedee having a craft of his own—boats and “hired servants;” also from Salome, the mother of the future Apostle, afterwards ministering to Christ of her substance, and being able to afford costly spices to embalm His dead body: from the additional statement of John claiming a personal acquaintance with Caiaphas, and obtaining admittance into his ‘Palace’ in Jerusalem (John xviii. 15): add to this, the fact of his having himself a house in that city (for it is specially spoken of as *his*, to which he conducted the sacred charge bequeathed on the cross)*: from all these incidental references, it has

* John xix. 27, “*eis τὰ ἔδια.*”—The supposition, though without authority, is not improbable, that it was at St. John’s house the memorable interview took place “by night” with Nicodemus. If so, the minute details recorded would lead us to infer that he was personally present.

been surmised that he was at all events in more affluent circumstances than his fellow-villagers and future coadjutors, Peter and Andrew. St. Jerome even goes so far, from the association just referred to with the Jewish High Priest, as to make him of noble birth. This, however, would seem refuted by his lowly occupation. The probability is that Caiaphas, like many others at that time in southern Palestine, attracted by the loveliness of the shores of Gennesaret, had his winter villa in proximity with the home of this well-to-do fisherman, who by frugal industry had amassed a little competency, which made him more independent than his neighbours. John may have made that early acquaintance an apology, at the urgent hour when all that was dearest to him was at stake, for entering the official residence in the capital.

There is one feature in his early life which doubtless must have gone far to mould his susceptible mind. His mother Salome was one of the pious many who, at that transition era, were "waiting for the consolation of Israel"—participating with the Annas, Simeons, and Elisabeths in their expectation of Messiah's advent. The

very name of *John*, which appears common at this time, indicates the universality of that longing—the aspiration of devout Hebrew mothers, to have the honour of giving birth to him who was pre-eminently “The Beloved of the Lord.” We have every reason to believe that the piety of Salome was shared by her husband. When the sons of Zebedee were called to leave their earthly pursuits, and to follow the homeless Prophet of Galilee, their father makes no obstacle, offers no remonstrance. This, in all likelihood, would have been the case had he been swayed by mere earthly considerations. And if his name no farther occurs, it is probably because he had been removed by death from being a participator in the stirring events in which his family were to bear so honoured and distinguished a part.

In the earliest years of all, we may imagine the fisherman’s boy drinking in, by his mother’s knee, those lessons of heavenly wisdom which were afterwards to be enforced by the lip and life of a Mightier Teacher. Judging from the few brief recorded incidents of Salome’s character, he would seem to have inherited from her many of the better qualities of her complex nature—intense fervour,

warm enthusiasm, keen sensibility, fervid emotion—in one word, the loving heart, which subsequently led both mother and son, at the solemn crisis-hour, to linger around the Cross, and to be earliest at the Sepulchre.

In his native village, John could not have enjoyed any peculiar advantages in education. We find the lack of scholarship and Rabbinical learning, which the schools of Jerusalem only supplied, urged against him by his opponents in a later age. “Now when they” (the Sanhedrim) “saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled” (Acts iv. 13). We can think of him, as an “Hebrew of the Hebrews,” enjoying the same religious privileges which any Israelite of the day would secure for their sons; accompanying his parents and elder brother James to the village synagogue—Zebedee’s family perhaps conspicuous among the lowly worshippers—listening to some venerable Rabbi expounding the law. It may even have been, that his own youthful voice, as was the custom, was employed at times in reading the Psalms and Prophets to the unlettered husbandmen from the corn-fields and olive-yards around, or to those who

were wont on week days to ply their precarious trade with himself on the Sea of Galilee.

The glories of outer nature must of themselves have been an education to him, as they have been in all ages to others. If the intellectual activity of the Greeks was moulded and stimulated by their familiarity with grove and stream, sea and mountain,—illuminated pages in the great outer volume could not fail of similar results, as they were unfolded to John's youthful gaze. As years advance, we can further picture on the Sabbath evening, when every sail was furled, and every sickle and pruning-hook hung silent on the granary walls, "Zebedee's children" seated on the top of their flat-roofed dwelling, looking on the gorgeous panorama around—the now silent and deserted lake,—then with many towns and villages mirrored in its surface, tropical flowers in rich luxuriance carpeting shore and hill-side. We can imagine them, then and there, singing together the songs of their own minstrel-King, or musing as to the possible speedy accomplishment of the nation's aspirations for her great Deliverer. Nor is all this mere conjecture. John's writings in after years betray, ever and anon, a familiarity

with the sacred Oracles, as if these had been well conned and treasured under the parental roof.

At the age of twelve or thirteen, we can picture a more advanced step in his youthful history, when he came to participate in what always formed the most memorable era in the life of a young Hebrew —going up for the first time to one of the great Feasts at Jerusalem. With the training he had received from a godly mother, and his own ardent emotions, we can readily gather the impression which all he then saw would make on his receptive mind. The wonderful concourse; the gorgeous Temple, with its solemn processions, smoking altars, costly sacrifices, and trains of priests and Levites. We cannot fail, indeed, to trace the influence which the holy courts and their surroundings had, not on his *youthful* imagination only, but also when he came in mellowed years to be the lonely occupant of an isle in the *Ægean* Sea. These same Temple symbols there rose before him, and clothed with their gorgeous significance his prophetic utterances.* Can we further forbear risking the con-

* The reader is referred, for much that is interesting and suggestive, to Dean Plumptre's article on St. John, in Smith's *Bible Dictionary*.

jecture, that on these yearly journeys to the Passover he may, all unconsciously, have travelled in the same caravan company with ONE—another youth, perhaps a few years his senior—who was growing up in the sanctity of mysterious seclusion in Nazareth of Galilee? Were it so, it is manifest there was, at all events, no recognition. But it is interesting to think even of the possibility of this early association of the Divine Lord, with him who was to be honoured in future as His most intimate and confidential *human* friend; mingling unknown to each other in the same pilgrim band; uniting their voices in the same pilgrim chants; going from strength to strength, until they appeared before God in Zion. ‘*Zion*’—the name indicating the vicinity of *Olivet*, *Gethsemane*, and other sacred spots, which were in future to be linked to him and his in undying significance.

Among his early boyish friendships, however, we can more confidently speak of that which exercised a most important influence on all his subsequent life; a friendship which never cooled or diminished: and this all the more remarkable, because the two in natural temperament were in many respects different—I mean his friendship for

Peter, older by several years than himself. "Simon, son of Jonas," was cast in a sterner mould; a man of wayward, fitful impulse—rash, inconsiderate—a stranger to many of the finer chords of John's nature. Yet this Elijah and Elisha, this Luther and Melancthon of the early Church, grew up together in the bonds of an ever faster and holier intimacy, an intimacy of which Peter dreaded nothing so much as its severance. It may be remembered how, on the shores of this same Galilean lake, in an after year, the latter ventured to put the question which his deep affection alone prompted—"Lord, and what shall this man do?" There seems indeed, further, a strong probability that our Apostle, at a still later period, was united with this beloved brother in the work of their Master in the distant regions of the East. The First Epistle of John was known in the time of Augustine (A.D. 398) as 'the Epistle to the Parthians'—that illustrious Father quoting one of its clauses under that appellation (1 John iii. 2). It would be interesting could we reliably think of this *Par nobile fratrum* engaged in evangelistic labours in the very scenes and countries, or nigh them, in which Ezekiel and Daniel had been

vouchsafed their magnificent visions, and where the Jewish exiles had hung their mourning harps, now retuned for a new and far nobler ‘Song of Zion.’*

At the same time, despite of what has been already said, we must not fall into the error, committed by not a few, of representing Peter and John as possessing characters diametrically opposed; the one all vehemence, the other all love—stormy winter the confederate of genial summer. There must have been certainly some affinities or idiosyncrasies which drew these chosen friends together in such firm bonds. John’s native and real character is doubtless misapprehended, if we regard it, according to the above conventional and historic idea, as made up entirely and exclusively of gentleness and amiability; very much the recluse and mystic; calm, meditative; all receptive and undemonstrative; the counterpart in his sex of Mary of Bethany; destitute of inherent force

* See Dr. Macdonald’s *Life and Writings of St. John*, p. 139. St. John’s residence in the far East might account for his familiarity, as displayed in his epistles, with what has been called “the wild Oriental philosophy, rife both among Chaldaeans and Persians”—what St. Paul denominates *Gnosis*, “science falsely so called” (1 Tim. vi. 10).

of will; incapable of what is allied to boldness and prowess in action. Surely his constitutional temperament must have been best understood by Him who searcheth the heart, and who gave him, in common with James, the surname of *Boanerges*, which is by interpretation "Son of Thunder;" a term which evidently cannot be appropriate to a character all contemplative and loving. There must have been a blending, at least, of the 'earthquake and wind and fire' with 'the still small voice.' In his future history, we find much to modify and correct the ordinary estimate: fiery, unregulated zeal; sectarian bitterness; the outburst of bigoted intolerance; and what, perhaps, we should least have expected in a mind like his—*ambition*; although, doubtless, it was the noblest of ambitions to be ever nearest his Lord. "The deep stillness of his character," as it has been well said, "like his own oriental sky, broke out from time to time into tempests of impassioned vehemence."^{*} One of the best authenticated, and, in itself, most likely of after traditions concerning him, shows the daring and courage to which he was equal, when duty and loyalty to his Divine Master

* Dean Stanley's Sermons and Essays on the Apostolic Age.
C

called him. That could have been no mere sentimental pietist who, according to Clement of Alexandria, could venture to a brigand's stronghold in the mountains of Cilicia; preach there to the robber-gang, after allowing himself to be taken prisoner, and win back the outlaw chief to embrace the truth he had accepted in better days.*

These, however, were the accidents of his nature; and the fiercest of his resentments were holy ones against evil. The basis and substratum of his character was undoubtedly that which has ever accorded to him by universal Christendom the distinctive title of "The Beloved Disciple;" "the Disciple whom Jesus loved." Jesus, we must ever bear in mind, was Himself the Divine *Man*. That holy human soul of His was capable

* Full reference to the traditional incidents in the life of the Apostle would be totally out of place in an Introduction like this. There are many of these of a wild and incredulous character. Perhaps the strangest of them all is a little-known Scottish one. I give it from the Memoir of an old and revered friend. "A day and night I spent pleasantly with a friend in Dalry, which is by the people of thereabouts called 'The Clachan'; or, in consequence of a tradition that the Beloved Disciple himself instructed its rude occupants of the first century in the doctrine of Jesus, 'St. John's Clachan.' The finger of credulity still points to the stone bench on which the Apostle sat, with his dear barbarians around him."—*Hewitson's Memoirs*, p. 34.

of every human sympathy and emotion. Moreover, He—the infinitely loving and lovely One—formed His friendships on the same principle which guides us in the formation of ours, mental and moral affinities. We are drawn insensibly towards those who are like-minded with ourselves, who have kindred tastes and likings. Our Blessed Redeemer loved all His disciples with a pure, lofty, unselfish affection: all shared His faithful counsels and the fervour of His midnight prayers. But out of the twelve there were three (a sacred triumvirate) in whom He seemed specially to confide in the momentous crisis-hours and incidents of His public ministry. Out of that trio, again, there was *one* who, from congeniality of mind,—love of goodness and purity,—shared his more peculiar friendship, and that was John. None but John leant on His bosom. The others were friends. This was a Brother, a Son. “Son,” said He, “behold thy mother.” And that intense love, need we say, was fully reciprocated. The satellite joyously returned the love of the parent Orb. Even Peter’s friendship was secondary and subordinate to a far Higher. John’s love to his Lord began perhaps more with a human affection; but, as months

and years went by, it was elevated, sublimated, purified; "the earthly was absorbed in the heavenly." The Eagle is the symbol which the Church of the early age gave to this Evangelist, because he soared on wings of *love*.* His soul, from the first, seems to have been a pellucid lens; freely and beauteously did he transmit the rays of the Great Sun of Righteousness. One of the first to catch, like the loftiest Alps, he was the last to lose the celestial radiance. The quietude, silence, reticence we attribute to him lay in the very strength and intensity of his nature. His was not the shallow current gurgling over its pebbly bed, but the stream whose volume is too deep to be noisy. His constant companionship with his beloved Saviour seems to have transfigured him. Any roughnesses which at first may have gathered around his nature were melted away by the sacred beams under which he basked; till at last, with open face, thus long beholding as in a glass the glory

* One of the earliest representations of John with his assigned bird-emblem is a Mosaic in the Church of St. Vitalis at Ravenna, A.D. 547. He is seen with his open Gospel in his hands, a table with writing materials at his side, and the eagle perched on a height, as if ready for flight. A woodcut is given in Smith's *Dictionary of Christian Antiquities*, p. 889.

of his Lord, he was changed into the same image, from glory to glory. Hence, in his old age, when the outward man was perishing, we find imperishable LOVE, not only *surviving* the wreck of the body, but shining with a holier lustre through the chinks of the crumbling earthly tabernacle. We all know tradition's last, most familiar, and most trustworthy picture of the infirm, hoary-headed disciple being assisted by his friends into his Ephesus pulpit, and, when memory was decaying, lifting up his enfeebled hands, and uttering over and over the touching words, "Little children, love one another."*

* We visited with singular interest the last abode of the Apostle's declining years, where Gospel, Epistles, and possibly the Book of Revelation were written. Standing on the site of the great Temple of Diana, on which St. John must have often looked ; gazing down on the now reedy marsh and delta, once a noble harbour ; the classic island of Samos in the distance ; the valley of the Cayster, flanked by the rocky hill of Prion and Coressus ; we could form, amidst a desolation now almost hideous, a vivid idea of what that great capital and emporium of Western Asia must have been in the beloved Disciple's time. Somewhere among the thickets of Mount Prion, in all probability, his sacred dust reposes.

For the statement that John died and was buried at Ephesus, we have the authority of Pylocrates, Bishop of Ephesus "at the close of the second century, in a letter to Victor, Bishop of Rome, on the keeping of Easter." Similar testimony from Irenæus, Clement, Origen, and Jerome. See Dean Alford's *Greek Testament, Prolegomena*, p. 52.

And we are called, in this spiritual development of his character, to adore and admire a wondrous triumph of Divine grace. It may be, owing to the more boisterous elements in that of his friend and brother-disciple, this softening, mellowing power is more remarkable in Peter's closing life. The latter appears in his Epistles almost a different man from the impetuous Apostle of former years. But the sanctified change is not less real or beautiful in the case of John. Both remind us of one of our mountain lakes. Its surface is ruffled in early morning and noonday with contending breezes, the restless waves murmuring and chafing on the pebbly shore. But by evening, as the sun reposes on his couch of gold, every ripple is erased, every zephyr hushed:—rock and tree and islet below, and the quiet heavens above, are mirrored peacefully in its bosom. Take, as an instance in the history of John, one of those many undesigned illustrative references we often meet with in Scripture. In the very mid-day of his apostolic life, when his spiritual graces were yet undisciplined, we find him pleading with his Lord, in a spirit of unworthy intolerance, to call down fire from heaven on a Samaritan village. That unwarrantable

spirit towards this hated sect may, perchance, have been fostered and nurtured under the roof at Bethsaida, and the latent spark now burst into a flame, owing to the conduct of some churlish peasants. But see, in the close of his existence, when sanctified and purified by suffering—see him, as described in Acts viii., going cheerfully—perhaps all the more so from the memory of his former outbreak of misguided zeal—to confer miraculous gifts on the very people he could once have struck down with the bolts of heaven.*

Indeed, as it has been often remarked regarding the Apostle in later years (the John of the Gospel and the Epistles), we see Christ Himself best reflected in His disciple. He seems to wear in all things the image of his loving and beloved Lord. When we gaze for long on the sun in the heavens, we bear away with us, in our dazzled eyes, a blinding luminous picture of the orb of day. John, by intently gazing on a Brighter than the natural sun, seemed to carry along with him a reflection of the great Sun of his happiness; so that after the Ascension, when he had survived to a green old age, as late as the

* See Archbishop Whately's *Apostles*.

reign of Trajan, many a devout Christian who had never beheld the Master could say, in another sense than the holy women at the sepulchre, "we have seen the Lord." They saw Him in this His best 'living Epistle.' The all-glorious Sun had set; but His beams lingered on Patmos and Ephesus, the two last homes of His survivor.

I remember, while wandering through the convent of San Marco, at Florence, among the tender and hallowed works of Fra Angelico's genius, tracing irresistibly a resemblance in spirit and character to the Apostle of love. From the inspired writings of the latter, the former had undoubtedly largely gathered his own subjects for fresco and canvas; those angelic forms, with joyous cymbal and trumpet, and resplendent with background of blue and gold; as if he had tried, above all other "Masters," to tread in the footsteps of the favoured Seer; gazing with him on "the harpers harping with their harps, and having on their heads crowns of gold" (Rev. xiv. 2, and iv. 4). But it was not from the vision of seraphic angels that both drank their deepest inspiration, and derived their fullest joy. The same Invisible Redeemer was precious to both; and through that felt and

conscious nearness had transformed both into His own glorious image and likeness. What our distinguished art-critic has said of Angelico and his home in the Val d'Arno, could be written of his greater 'father in the faith' in the wilds of Patmos, or amid the olive-woods and mountains of Ephesus:—"Could Christ be indeed in heaven more than here? Was He not always with Him? Could he breathe or see, but that Christ breathed beside him, and looked into his eyes! Under every cypress-avenue the angels walked; he had seen their white robes, whiter than the dawn, as he awoke in early summer. They had sung with him, one on each side, when his voice failed for joy at sweet vesper and matin time: his eyes were blinded by their wings in the sunset when it sank behind the hills." *

From the character of the man and the Apostle, we can almost form a conjecture as to what will be the nature of his inspired compositions. We are not surprised to find "the altogether Lovely One" looking forth from the lattice. After the Great Sunset, the quiet evening star

D * Ruskin's *Modern Painters*, vol. i, p. 287.

comes out with its mild lustre mainly to testify to that "glory which excelleth," and to which it owes all its radiance.*

We may select two of the most prominent, or rather the two most characteristic themes of his writing. It is worthy of careful attention that,

* It may here in brief be said, in a note, without entering on the satisfactory reasons adduced by our best and most trustworthy scholars both in England and Germany, that in point of time and chronological sequence the Book of Revelation must have been composed first, and indeed much the earliest, of St. John's writings. The three Epistles, at all events the two last, contained his final testimony to the church on earth. The third was penned when possibly he may have attained the extreme age of between ninety and a hundred—when standing, so to speak, on the threshold of that Heaven which in spirit he had long entered. His Gospel was intermediate. It was penned when his eye was undimmed and his natural force unabated. Tholuck, in the Introduction to his Commentary, well describes this GOLDEN treasure—"It speaks a language to which no parallel whatever is to be found in the whole compass of literature; such childlike simplicity with such contemplative profundity; such life and such deep rest; such sadness and such serenity, and, above all, such a breadth of love; an eternal life which has already dawned; a life which rests in God; which has overcome the disunion between the world that is and the world to come, the human and the divine."

On the testimony of Irenæus, confirmed and repeated by Jerome, his Gospel was written at Ephesus. Dean Alford states at length the reasons for supposing it to have been composed somewhere between A.D. 70-85. (Introduction to Greek Testament, p. 64.)

while the other evangelists exalt the *Work* of Christ—bring into prominence His miracles of power, His parabolic teachings, His solemn warnings and impending judgments—John brings out in more special distinctiveness, alike in his Gospel and Epistles (indeed it is his great peculiarity), Christ the Incarnate Word in His Divine *Person*. It is the living portraiture of the God-Man-Mediator in His pre-existent glory with the Father, and His assumption of the human nature with the divine, which he hangs up before us in his inspired narrative. He is the most minute narrator of many scenes of daily contact and intercourse, which were, to him alone, as ‘green spots in the waste of memory’—if I might so express it, the most dramatic painter of the Divine individual Image of Christ. He seems ever to feel that if he could only bring the unbeliever, be he Jew or Greek, to his own standpoint, in living contact with a living Redeemer, that unbeliever would fall at the feet of Jesus and confess Him to be Lord. He had unwillingly to engage in polemical conflicts in his later life. The Gnostic and other heresies led him to write his Epistles. But, in these, he refrains from entering into argument. There is no attempt

to meet the logical subtleties of his opponents. He seems to ground his hopes of conviction on this presentation to their mind's eye of the Incarnate Saviour, His character and words, His sayings and doings:—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon" (*gazed*, like a gazing into the depths of the azure sky), "and our hands have handled, of the Word of life; . . . that which we have *seen* and *heard* declare we unto you; that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." "He that hath the Son hath life." Some discriminating commentators trace, in the very expressions and phraseology of John, a marked resemblance to the sayings of His Great Master; an echo, as it were, of the three memorable years of habitual intercourse. Very beautifully does a writer of note, in referring specially to some specimens of John's unconscious repetitions of the verbal utterances of the Redeemer, remark—"He had heard them in the long golden hush of the summer evenings by the shore of the lake of Galilee, in the sorrow of the guest chamber, between the Brook of Kedron

and the Garden of Agony, during the days when the risen Lord spoke to them of the things pertaining to the Kingdom of God. He had made them so lovingly his own, that he could use them with unerring precision.”*

With what sublimity does his Gospel begin! There is nothing in its abrupt grandeur finer in all Scripture. But that grandeur consists in its being a glorious unfolding of the dignity and Person of the Divine Word; a grand *Te Deum*; a revelation of “God manifest in the flesh.” Hear this Son of Thunder! Hear the first peal of his thunders. Its distant reverberation is heard in a past eternity, swelling in deepening grandeur through intervening ages:—“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” Anon the sky brightens. Calm and lovely

* The Bishop of Derry, quoted in an Introduction of Dean Howson’s to Dr. Macdonald’s volume.

openings of serene sunshine appear gleaming in Gospel and Epistles. Again the storm bursts over the Isle of Patmos. But as the Apocalyptic thunders roll and revel in mid-heaven, opening up weird glimpses now of falling stars and sack-clothed sun, now of victors by a glassy sea, now of a lake of fire, now the smoke of torment, now the song of Hallelujah; lo! as the last of the tempest breaks over our heads, it is a disclosure of the *Person* of his loving Lord, "the Faithful and True," the "Alpha and Omega;" "I Jesus;" "I am the root and the offspring of David, and the bright and morning star;" "Surely *I* come quickly." Then, amidst the retiring elements of mingled terror and glory, the prayer is sweetly breathed—"Even so, come, Lord Jesus, come quickly."*

* My own glimpse of the scene of St. John's Revelations was a brief and passing, I may say an accidental one. In sailing, one spring evening, from Palestine through the isles of the Archipelago, I happened to remark to the intelligent captain of our steamer—"I presume Patmos is a long way from this, and we shall not pass within sight of it." "There it is," was his reply, as he pointed in the distance to a long rocky island—a miniature in shape and form of the Scottish Arran. The setting sun was nearly behind it, struggling through a golden haze. But it required no brighter glow to seal and fix a life-long impression. It was one of those moments enshrined at

There is a second theme which is specially characteristic of St. John's writings—from what we have already said, we may well expect it to be so—*The Love of Christ*. His own love to that Divine PERSON is ever like wine running over the lip of a Golden goblet, which is unable to hold it. He seems unable to think of anything else. In his Epistles sometimes he appears, almost unconsciously, to forget that there is no antecedent, indicating to his readers of Whom at the time he writes. He knows that, so far as regards himself thus overflowing with love, he requires no interpreter, and he infers the same for others. Take two examples:—"Hereby perceive we *the love*;" translators have added "of God," but there is no such word in the original. It is a beautiful, significant ellipsis; as if there could be but one *such love*, and as if his whole soul was so occupied with it that he need not tell to whom he refers:—

once, and for ever, in memory's sacred sanctuary. It has been noted how many religious associations are connected with islands. We need only mention two examples familiar to us—Iona, hallowed with the name of St. Columba; and the sands and low rocky reefs of Lindisfarne. But how do these and other "Holy islands," associated with true successors of the Apostles, pale before the exile-home made glorious with the visions of God!

"Hereby perceive we the love, because He laid down His life for us." It is the Being whose living image was ever impressed on his moral retina; the name which is above every name, and which rung its never-dying music in his ears. Again—"Behold," says he, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and then (should we say ungrammatically?) but oh! with what divine significance does he, as it were, forget the antecedent and change the Person—"It doth not yet appear what we shall be; but we know that, when HE shall appear." Who? Is it God the Father? It is of Him that John last spoke in the passage. Nay, it is regarding the *One* for whom he had oftentimes breathed the prayer—"Come, Lord Jesus, come quickly," he here exclaims—"When He shall appear, we shall be like Him."*

One phase and phrase in John's contemplation, alike of the Person and of the Love of Christ, we cannot pass over in silence. It is his oft reiterated reference to Jesus as the *Lamb of God*.

Words which have been spoken with power in

* See Archbishop Whately's *Apostles*, p. 167.

some great crisis of our history never can be forgotten. The Sermon whose rousing appeals impressed us: the touching Hymn whose music and sentiment together stirred the slumbering forces of the heart, and awoke them into new fervour: the solemn adjurations addressed at a deathbed by parent, or brother, or sister, or friend: in a word, the hour, whatever the instrumentalities employed, when, by means of some ‘winged arrow,’ the soul was first sent to the Great Physician, or the unsealed inner eye obtained its first realising glimpse of the divine glory and love: these utterances (it matters not where or when) become a life-memory. Life-pictures from that moment are hung in the walls of the human spirit: strains of holy music linger in the mind like songs of angels. One of the most vivid and hallowed of Peter’s recollections was of that morning on the lake-side, when he was publicly reposed as one of the under shepherds of the Flock of Christ. The shepherd-symbol and exhortation, “Feed my sheep,” “Feed my lambs,” seems from that hour to occupy the main place in his personal recollections of the ‘Story of Grace.’ They recur again and again in his Epistles:—“The Shepherd;”

"the Chief Shepherd;" "the Shepherd and Bishop of souls." It was so conspicuously, with another figure, in the case of St. John. His first glimpse of the divine Messiah, on the banks of Jordan, was accompanied with the Baptist's exclamation—"Behold *the Lamb of God*" (John i. 36). It formed his "treasure-trove" for all time to come. Christ, as *the Lamb*, mingles constantly in his future thoughts and writings. It is worthy of note that in his Gospel alone is the antitypical fulfilment of the injunction regarding the Paschal Lamb mentioned—"A bone of him shall not be broken" (John xix. 36); while none need to be reminded that the favourite, the *central* Image in the visions of the Apocalypse—that which has a prominence above golden harps and glassy sea and jasper walls—is that of a *Lamb*:—"The Lamb as it had been slain":—"The Lamb in the midst of the Throne":—"The Lamb" leading the companies of the redeemed from fountain to fountain of living waters:—"The Lamb on Mount Zion;" superseding the need of any earthly Temple, "for the glory of God did lighten it, and the Lamb is the light thereof."

But to return from this parenthetical allusion.

What nobler aspiration for the churches of these latter days, and for each member of them, than to catch up the spirit of John's writings,—the lofty key-note struck by this divine philosopher; to seek, while we love, to love like him a glorified *Person*: to conjure up the cherished image of a *Living Redeemer*: to speak and to feel regarding Divine Love, not as of an abstract law or principle—not as the contemplation of beauty in a statue, a lifeless block of insensate marble—but the love of a Brother-man. Sanctified affection clings to the thought of departed friends, the spirits of our "loved and lost," hovering over us. This may or may not be regarding departed earthly relatives; but it is sublimely true regarding our Heavenly Friend. There was no loneliness even in desolate Patmos to John, with such a Saviour. The presence of the ever-present Jesus was his Home. Even though that Redeemer had ascended, and was removed from outward sight, the Apostle seems to speak as if He were in reality still by his side; as if those eagle-wings of his could at all times take him up in close contact with the Invisible;—"Truly our fellowship is with the Father, and with His Son Jesus

Christ." God the Father, too (He whose Fatherhood is one of the many new beauteous and distinctive themes brought out in the Fourth Gospel), He also was the dwelling of that saintly, loving heart. John saw Him encircled with love. God and Love were, to John, convertible terms. "He that dwelleth in love dwelleth in God, and God in him." When all other powers and energies had failed, when the human was crumbling into decay, *Love* was stronger than death, and, like the Vestal-fires, burned with undimmed and undying brightness. It is a beautiful saying of the Jews, regarding Moses on Mount Pisgah, that "he died with the kiss of God." This may have been pre-eminently said of that Ephesus death-bed. With the kiss of Love, so gave He "His beloved sleep!"

And he is now, in a higher, holier sense, dwelling in that God-love, undarkened by any impure earthly medium. Oh! what a glorious transition that must have been, when he burst the fetters of a world where his God and Saviour was *not* loved,—to bask for ever in a *Realm of love*, under its unclouded sunshine. "Blessed are the pure in heart: for they

shall see God." The keen eye of love quickly discerned the glorious Figure in early morning, standing on the beach of the earthly lake:—"It is the Lord!" That scene would have a truer significance with reference to the Heavenly shore. Yes, yes; at that moment, for which he had often longed, when his spirit was borne amid the glories of the upper Sanctuary, we know where his eye would first wander. We can picture the fresh enraptured gaze he would cast on Him who, for seventy long years, not having seen, he had nevertheless loved. We can imagine, among all the harps of the adoring "hundred and forty and four thousand" (the redeemed from the earth), none then, none now, are more sweetly tuned than his to the never-ending anthem—"Unto Him that *loved us!*"

And if there be yet another remark still, in closing, it is suggested by a well-known ingenious theory—a beautiful dream, shall I call it?—of a great German, who, in dividing the Church of the Christian Era into three great epochs, denominates the period from the 1st century to the 16th "the Petrine;" the period from the Reformation to this, "the Pauline;" and predicts that we are now

entering on the last and culminating one—"the *Johanine*"—that of JOHN. Alas! I repeat, beautiful in theory, and one to which we would fain cling amid the many wild fantasies of the age. But its advent seems partial as yet. 'Entering it,' we have just said; and we trust it is so. Never, within certain limits, has philanthropy been busier and truer. Thanks be to God, many a noble heart, in every grade of society, throbs responsive to the life and work of the loving Disciple. Many are the men and women who have served themselves heirs to his last legacy. Many a fertile expedient for lessening the woes of suffering humanity has had its birth in our era. Many gates of despair have been closed; many gates of mercy have been opened. Many a suffering body and aching spirit have been eased and comforted. Is it not, however, to be feared that these are but the silver linings of a few clouds in a yet storm-wreathed sky? We see teeming proofs and traces of the footsteps of the Son of Thunder. We see the early John calling down the fire from heaven. But we often look, well nigh despairingly, for the later John, the venerable Impersonation of Love, seated amid his spiritual children. Or, if we see

him thus seated, he is uttering in vain the old benediction and *Eirenicon*, "Little children, love one another!" We see Christian nation confronting Christian nation, with defiant mien, harbouring wanton and ill-concealed jealousies. We see, ever and anon, political dishonour, lust of aggrandizement, the old story of the strong attempting to crush the helpless and weak. We see avarice and selfishness, party and denominational exclusiveness, sect unchurching sect, mutual heart-burnings and recriminations. We have contending creeds, and rubrics, and rival church organisations. We have enough of daring theological speculations. But how often have we to lament the niggard manifestation of that God-like, Christ-like Charity which "hopeth all things, and believeth all things, and endureth all things"? Who is not at times driven with breakings of heart to ask—Has Christian love taken John's eagle wings and left mankind? How would that old man of Ephesus sit and weep in the midst of a Christendom that has so often denied its name and prostituted its great mission!

Blessed God!—the God of love and mercy—fulfil this great dreamer's dream! Let the voice

of Thine own Evangelist be heard again, and let him, as the Son of Thunder, utter amid the strife of parties, and the strife of creeds, and the strife of empires—amid the reign of hatred and wrong—the needed, yet terrible anathema—“If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” Hasten that blessed millennial morning, when the earthquake, the wind, and the fire, we have already spoken of, shall pass away for ever; when we may put our ear to the earth to catch the whisper of ‘the still small voice.’ Come it will, come it must, “for the mouth of the Lord hath spoken it.” The vultures of war, and of all unrest, shall fold their wings; and John’s eagle-winged LOVE will speed down to the nations, bearing the charter of a millennial church and regenerated world—“Now abideth *faith, hope, charity*, these three; but *the greatest of these is CHARITY!*”

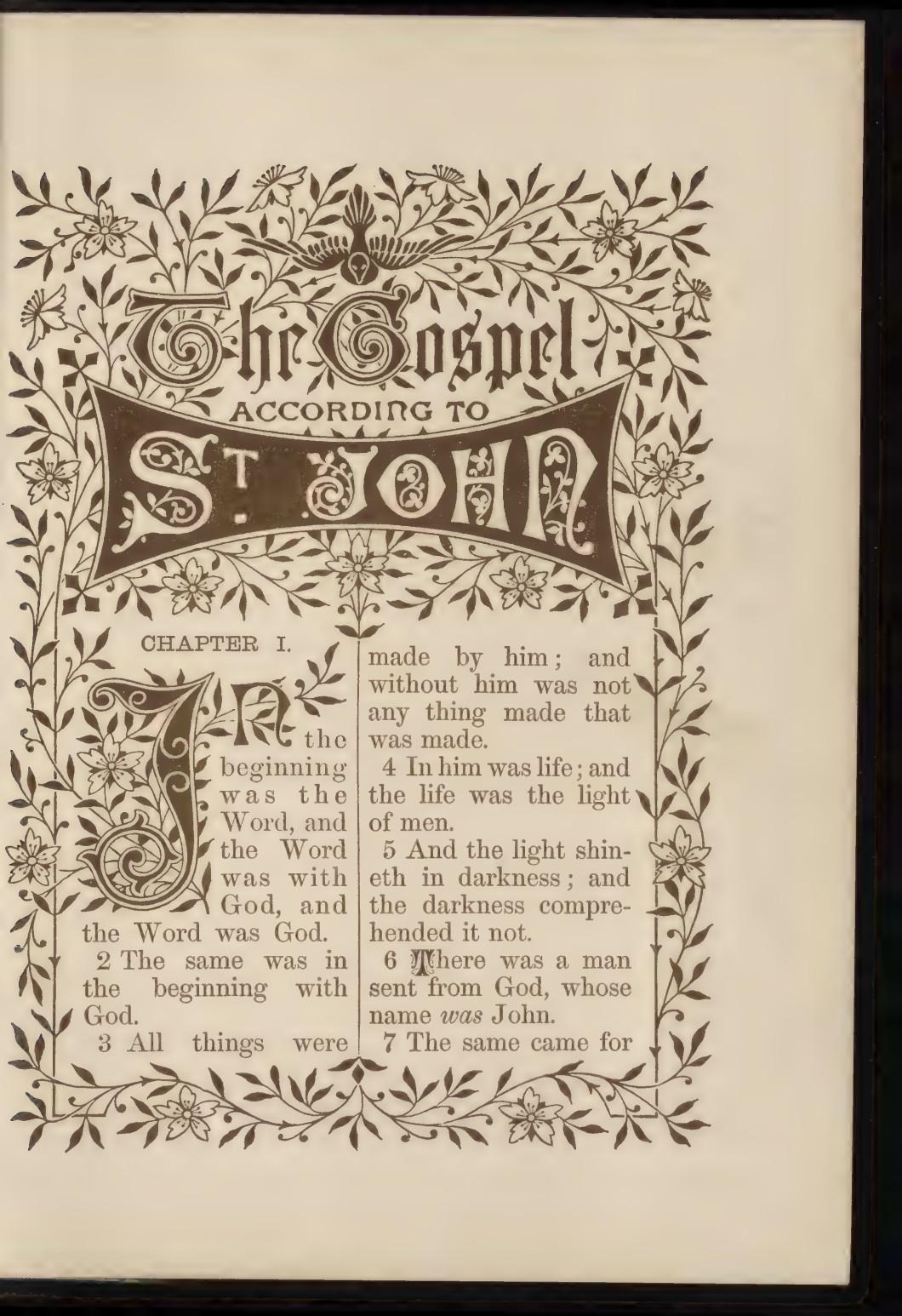
* * Since these pages were printed, a friend has accidentally directed my attention to the following lines. Of course, they are imaginary: but the idea they embody is singularly beautiful. They are supposed to be words spoken by the Apostle of Love in his old age, or rather on his deathbed; and found after-

wards in the house of Polycarp, one of his attached disciples. I have been unable with certainty to trace their authorship, although a distinguished living poet is credited with them. What is here given is only a fragment from the entire verses.

"My ears are dull: they scarcely hear the sobs
Of my dear children gathered by my couch;
My eyes so dim, they cannot see their tears.
But that Dear Face, and every word He spoke,
Grow more distinct as others fade away.
 Just now I seemed
To stand again upon my native hills,
Beside my Master. Oh! how oft I've seen
The touching of His Garments bring back strength
To palsied limbs! I feel it has to mine.
Up! gently bear me to my Church once more,
There let me tell them of a Saviour's Love;
For by the sweetness of my Master's Voice
Just now, I think He must be very near,
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond.
How dark it is! No longer I discern
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush!
My little children, 'God so loved the world,
He gave His Son.' So love ye one another.
Then lay me down upon my dying bed,
And ope the eastern window: see a light
Like that which broke upon my view at even,
When to the Isle of Patmos Gabriel sped,
And touched me on the shoulder. Lo! it grows,
As when we mounted towards the pearly gates.
I know the way. I trod it once before;
And hark! it is the song the ransomed sang
Of glory to the Lamb! Methinks my soul
Can join it now. But who are these that crowd
The shining way? Say! joy, 'tis the eleven!
I am the last. Again we are complete,
To gather round the Paschal Feast. My place
So near my Master. Oh! my Lord, my Lord!!
How bright Thou art, and yet the very same
Of Galilee. 'Tis worth the severed years
To feel this bliss! So lift me up, dear Christ,
Unto Thy Bosom! There abide for ever."



ALMERCIFUL LORD, we beseech Thee to cast Thy bright beams of light upon Thy church; that it, being enlightened by the doctrine of Thy blessed Apostle and Evangelist, Saint John, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen.



The Gospel ACCORDING TO ST. JOHN

CHAPTER I.

Re the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were

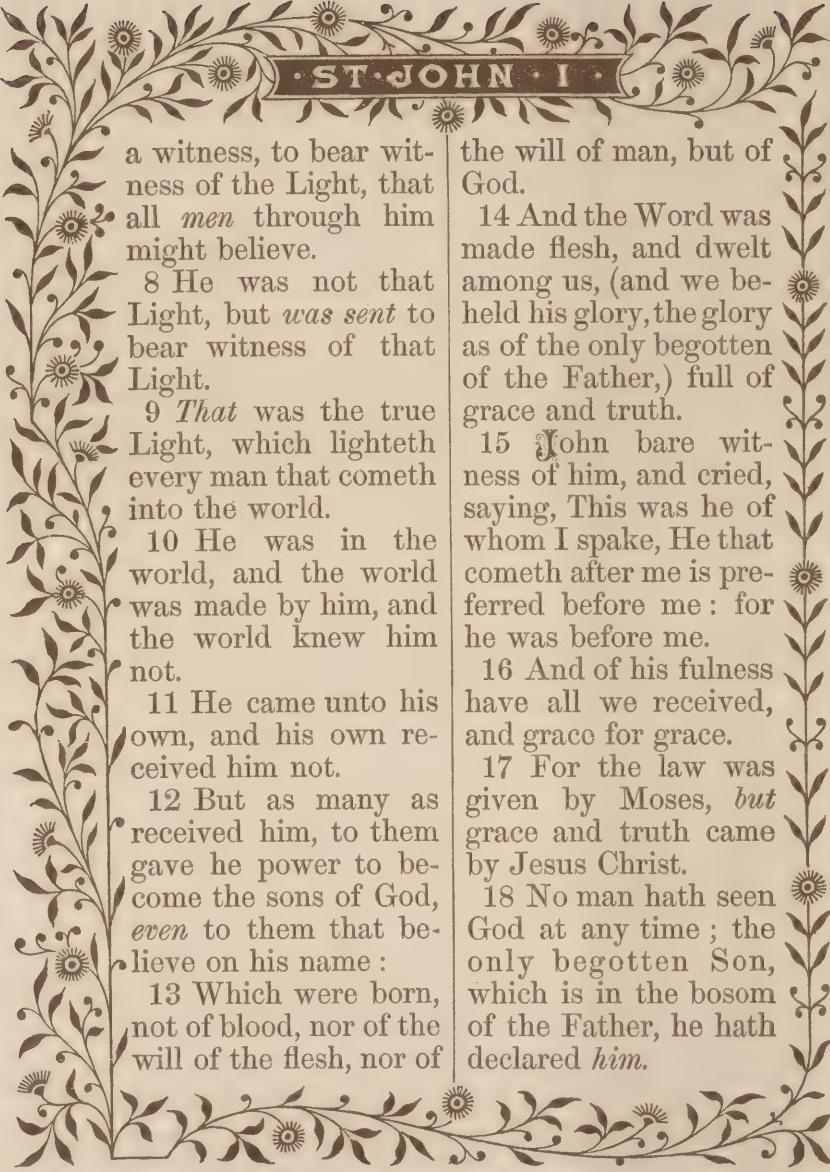
made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for



• ST. JOHN • I •

a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name :

13 Which were born, not of blood, nor of the will of the flesh, nor of

the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.



ST. JOHN I

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ?

20 And he confessed, and denied not ; but confessed, I am not the Christ.

21 And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou that prophet ? And he answered, No.

22 Then said they unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which

were sent were of the Pharisees.

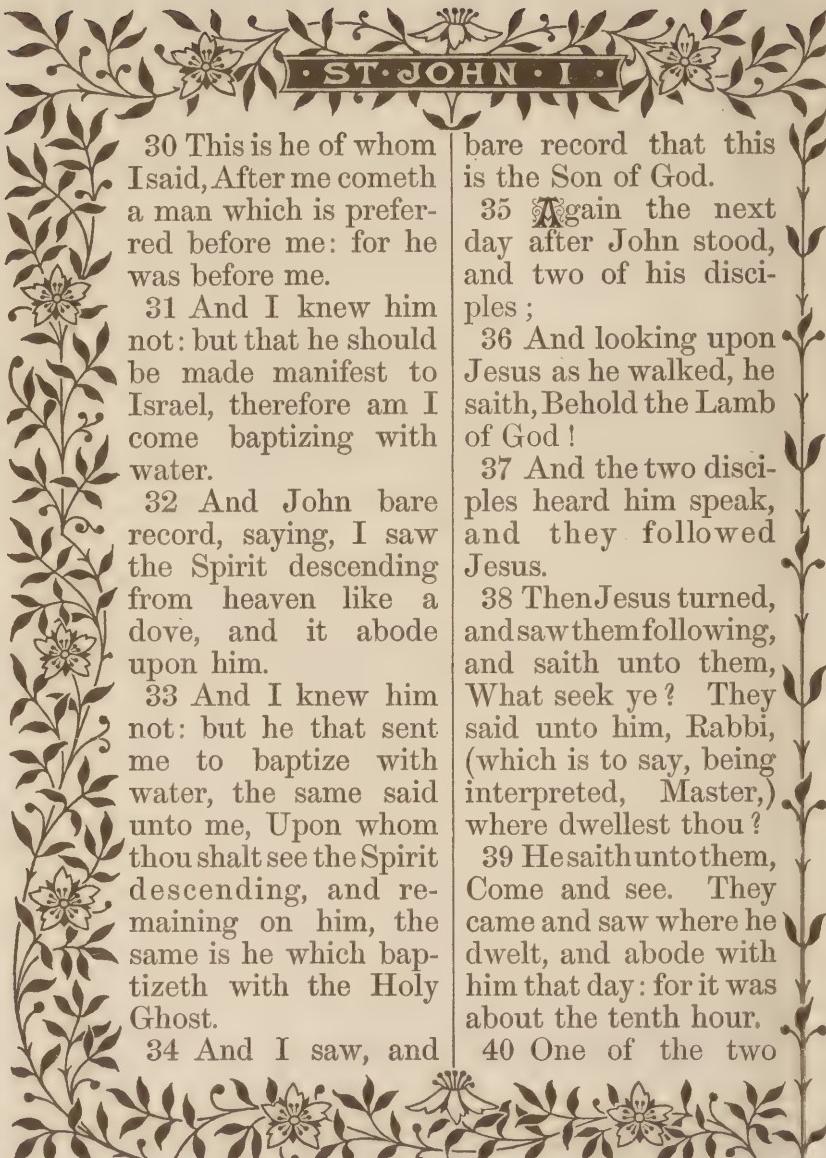
25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ?

26 John answered them, saying, I baptize with water : but there standeth one among you, whom ye know not ;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.



ST. JOHN · I ·

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and

bare record that this is the Son of God.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou ?

39 Hesaid unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two

• ST. JOHN • I.

which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found

him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

AND the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there :

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mo-

ther of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of

• ST. JOHN • 2 •

the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and

they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of

thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he

was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that

• ST. JOHN • 3 •

thou doest, except God
be with him.

3 Jesus answered and
said unto him, Verily,
verily, I say unto thee,
Except a man be born again,
he cannot see the kingdom of God.

4 Nicodemus saith
unto him, How can a
man be born when he
is old ? can he enter
the second time into
his mother's womb,
and be born ?

5 Jesus answered,
Verily, verily, I say
unto thee, Except a
man be born of water
and of the Spirit, he
cannot enter into the
kingdom of God.

6 That which is born
of the flesh is flesh ;
and that which is born
of the Spirit is spirit.

7 Marvel not that I
said unto thee, Ye must
be born again.

8 The wind bloweth
where it listeth, and
thou hearest the sound
thereof, but canst not
tell whence it cometh,
and whither it goeth :
so is every one that is
born of the Spirit.

9 Nicodemus answered
and said unto him,
How can these things
be ?

10 Jesus answered
and said unto him,
Art thou a master of
Israel, and knowest not
these things ?

11 Verily, verily, I
say unto thee, We
speak that we do know,
and testify that we
have seen ; and ye re-
ceive not our witness.

12 If I have told you
earthly things, and ye
believe not, how shall
ye believe, if I tell you
of heavenly things ?

13 And no man hath

ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 **A**nd as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 **N**or God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 **H**e that believeth on him is not con-

demned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 **A**nd this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 **A**fter these things came Jesus and his disciples into the land

• ST. JOHN • 3 •

of Judæa ; and there he tarried with them, and baptized.

23 And John also was baptizing in Aenon near to Salim, because there was much water there : and they came, and were baptized.

24 For John was not yet cast into prison.

25 When there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

• ST. JOHN • 4 •

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

CHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,) 3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and it was about the sixth hour.*

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the wo-

ST. JOHN. 4.

man of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewst the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :

14 But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband :

18 For thou hast had

five husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what : we know what we worship : for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers

shall worship the Father in spirit and in truth : for the Father seeketh such to worship him.

24 God *is* a Spirit : and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ : when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ?

28 The woman then left her waterpot, and went her way into the

• ST. JOHN • 4 •

city, and saith to the men,

29 Come, see a man, which told me all things that ever I did : is not this the Christ ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat ?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say un-

to you, Lift up your eyes, and look on the fields ; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Sa-

maritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the

things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 Then nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy

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son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAPTER V.

GFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man

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was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that

was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11 He answered them, Hethatmademewhole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that place*.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews

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that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth,

these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and

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believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come

forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 Where is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I

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say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye

think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

GFTER these things Jesus went over the sea of Galilee, which is *the sea of Tiberias.*

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So

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the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth

that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh un-

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to the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that

the Lord had given thanks :)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto



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you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God ?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee ? what dost thou work ?

31 Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from hea-

ven ; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

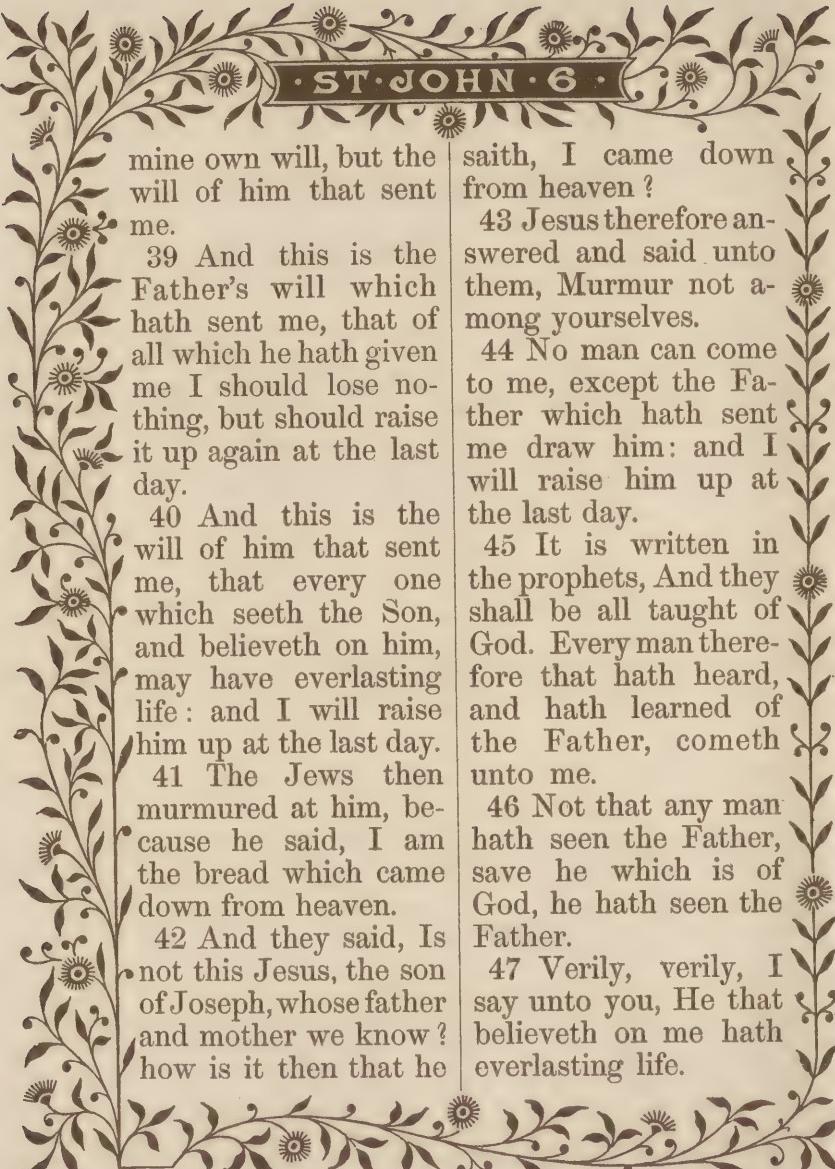
34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do



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mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he

saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

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48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh

of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

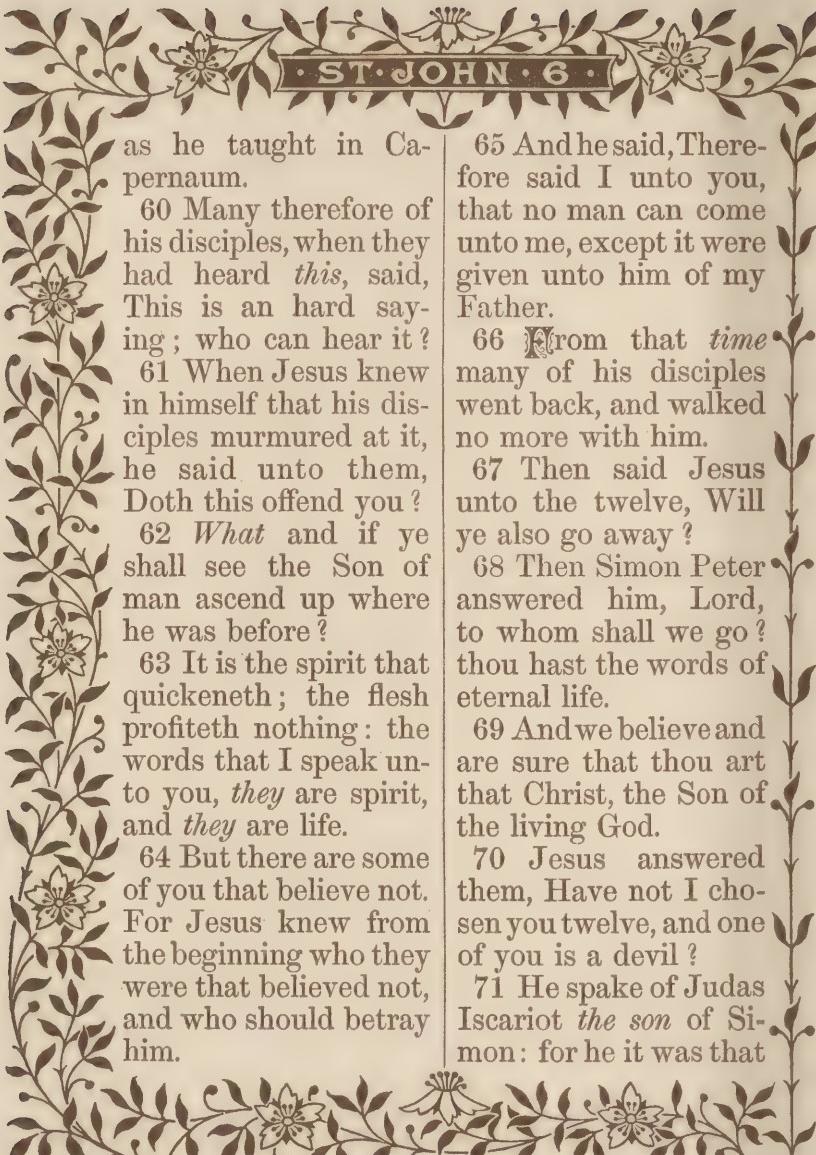
55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue,



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as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son of Simon*: for he it was that

should betray him, being one of the twelve.

CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelling, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive

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circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both

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know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus

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unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a di-

vision among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 When came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge

any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII.



ESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when

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they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou ?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 When spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but

shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear

witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

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23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus

unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never

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in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father.

Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 And now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the

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lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I

have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it

is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the

temple, going through the midst of them, and so passed by.

CHAPTER IX.

GND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in

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the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.)

He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said

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some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said,

We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a

• ST. JOHN • 9 •

sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord,

ST. JOHN IO.

that I might believe on him ?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also ?

41 Jesus said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth.

CHAPTER X.



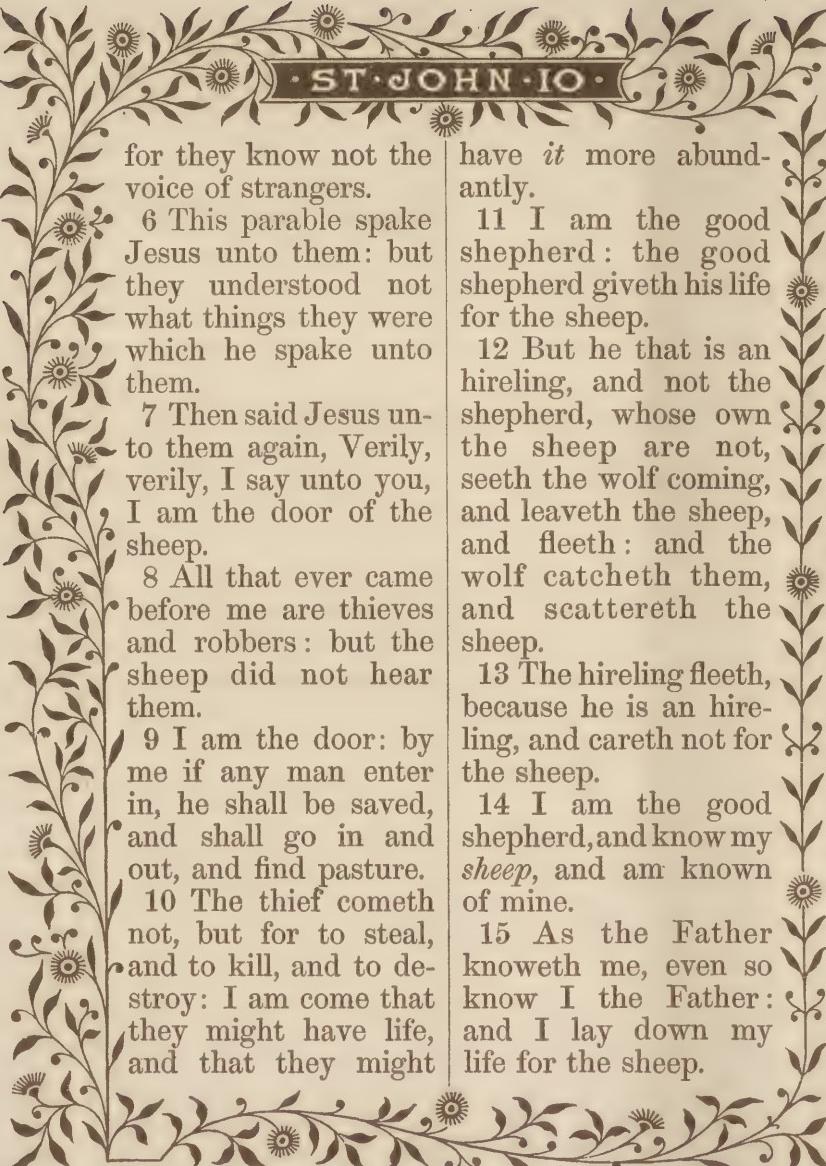
ERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.

5 And a stranger will they not follow, but will flee from him :



ST. JOHN IO

for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might

have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

• ST • JOHN • IO •

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

ST. JOHN. IO.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone

thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

• ST. JOHN • II •

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER XI.

LOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment,

and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to

• ST. JOHN •

stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus

unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that

• ST. JOHN • II •

Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in

me shall never die. Believest thou this?

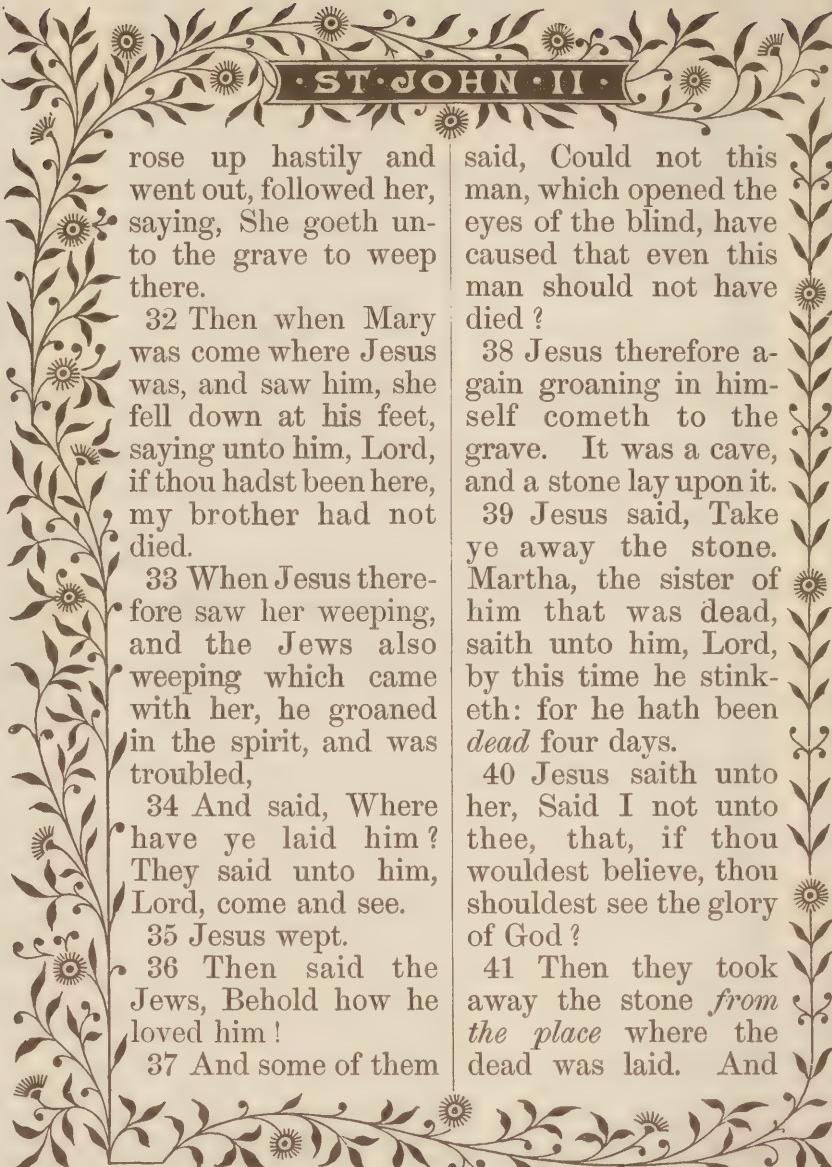
27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she



ST. JOHN

rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him ? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him !

37 And some of them

said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ?

41 Then they took away the stone *from the place* where the dead was laid. And

• ST. JOHN • II •

Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them

went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he

ST. JOHN. 12.

not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before

the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

CHAPTER XII.

HEEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made

• ST. JOHN 12 •

him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus

• ST. JOHN. 12 •

was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus

out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus an-

• ST. JOHN 12 •

swered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law

ST. JOHN 12

that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet

might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest

• ST. JOHN. 13 •

they should be put out
of the synagogue:

43 For they loved the
praise of men more
than the praise of God.

44 Jesus cried and
said, He that believeth
on me, believeth not on
me, but on him that
sent me.

45 And he that seeth
me seeth him that sent
me.

46 I am come a light
into the world, that
whosoever believeth
on me should not abide
in darkness.

47 And if any man
hear my words, and
believe not, I judge
him not: for I came
not to judge the world,
but to save the world.

48 He that rejecteth
me, and receiveth not
my words, hath one
that judgeth him: the
word that I have spo-

ken, the same shall
judge him in the last
day.

49 For I have not
spoken of myself; but
the Father which sent
me, he gave me a
commandment, what I
should say, and what
I should speak.

50 And I know that
his commandment is
life everlasting: what-
soever I speak there-
fore, even as the Fa-
ther said unto me, so
I speak.

CHAPTER XIII.



OW before
the feast of
the passover,
when Jesus
knew that his
hour was come that
he should depart out
of this world unto the
Father, having loved
his own which were in

• ST. JOHN • 13 •

the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter; and Peter saith unto him,

Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and

• ST. JOHN 13 •

had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I

have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was

• ST. JOHN • 13 •

leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon.*

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them

thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Wherefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow,

till thou hast denied me thrice.

CHAPTER XIV.

IET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou go-

• ST. JOHN • 14 •

est; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father

in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do *it*.

15 If ye love me, keep my commandments.

• ST. JOHN 14 •

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and

he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

ST. JOHN 15

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it

is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.



AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean

• ST. JOHN 15 •

through the word
which I have spoken
unto you.

4 Abide in me, and I
in you. As the branch
cannot bear fruit of it-
self, except it abide in
the vine; no more can
ye, except ye abide in
me.

5 I am the vine, ye
are the branches: He
that abideth in me,
and I in him, the same
bringeth forth much
fruit: for without me
ye can do nothing.

6 If a man abide not
in me, he is cast forth
as a branch, and is
withered; and men
gather them, and cast
them into the fire, and
they are burned.

7 If ye abide in me,
and my words abide in
you, ye shall ask what
ye will, and it shall be
done unto you.

8 Herein is my Fa-
ther glorified, that ye
bear much fruit; so
shall ye be my disciples.

9 As the Father hath
loved me, so have I
loved you: continue ye
in my love.

10 If ye keep my com-
mandments, ye shall
abide in my love; even
as I have kept my
Father's command-
ments, and abide in
his love.

11 These things have
I spoken unto you, that
my joy might remain
in you, and *that* your
joy might be full.

12 This is my com-
mandment, That ye
love one another, as I
have loved you.

13 Greater love hath
no man than this, that
a man lay down his life
for his friends.

14 Ye are my friends,

ST. JOHN. 15.

if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it* hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth

• ST. JOHN 16 •

me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.



HESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent

• ST. JOHN • 16 •

me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

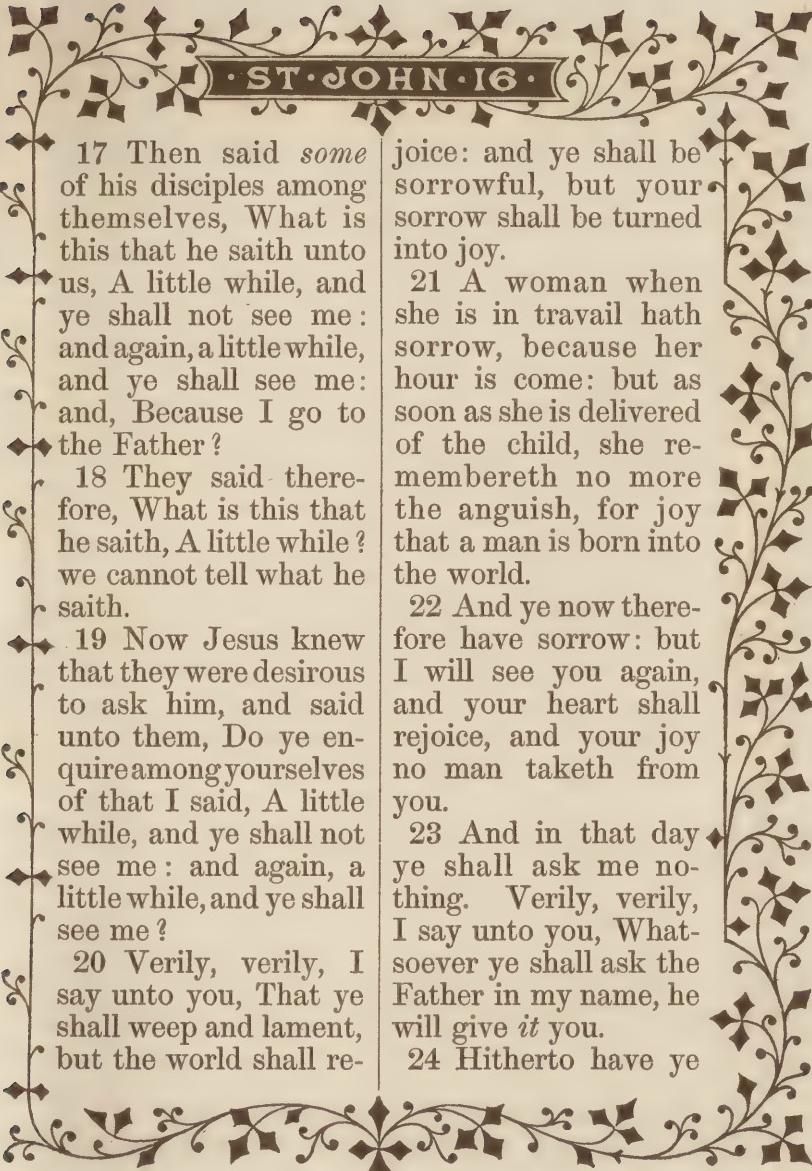
12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.



ST. JOHN 16

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall re-

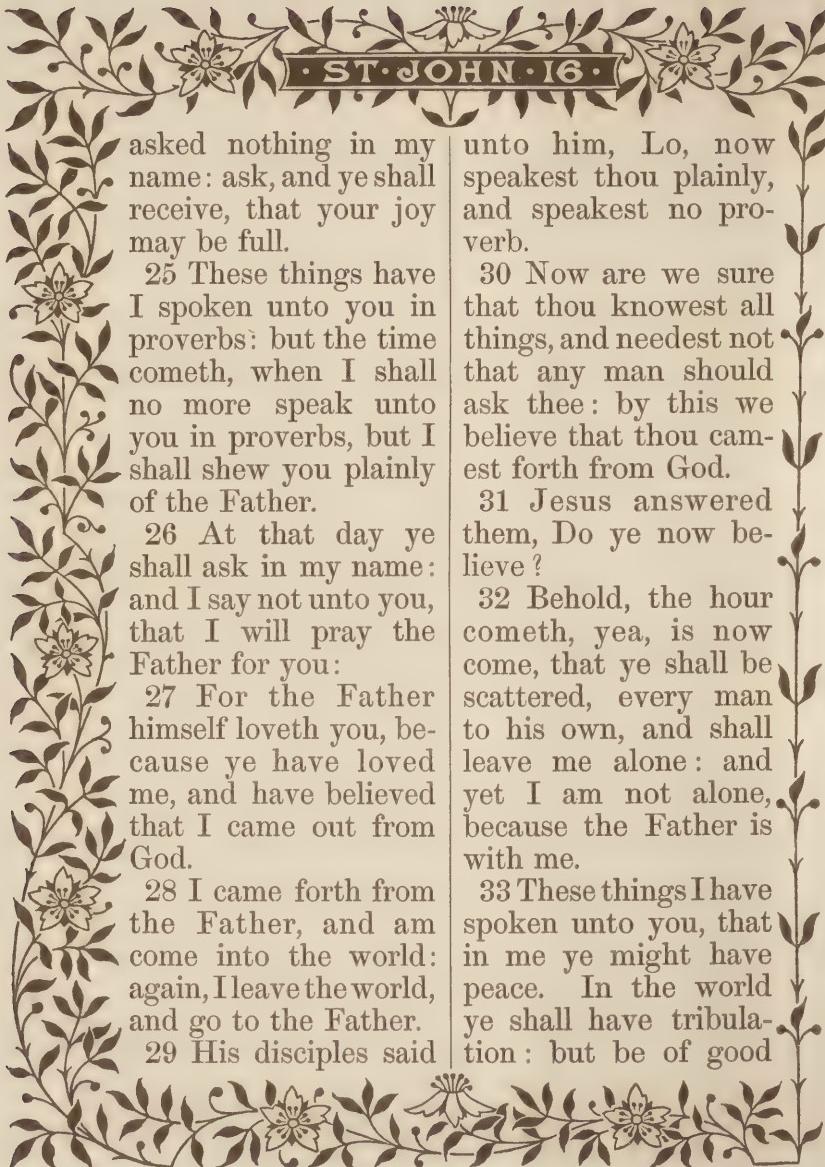
joice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye



• ST. JOHN • 16 •

asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said

unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good

cheer; I have overcome the world.

CHAPTER XVII.

GHESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

P

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which

• ST. JOHN • 17 •

thou hast given me;
for they are thine.

10 And all mine are
thine, and thine are
mine; and I am glori-
fied in them.

11 And now I am no
more in the world, but
these are in the world,
and I come to thee.
Holy Father, keep
through thine own
name those whom thou
hast given me, that
they may be one, as
we *are*.

12 While I was with
them in the world, I
kept them in thy name:
those that thou gavest
me I have kept, and
none of them is lost,
but the son of perdi-
tion; that the scripture
might be fulfilled.

13 And now come I to
thee; and these things
I speak in the world,
that they might have

my joy fulfilled in
themselves.

14 I have given them
thy word; and the
world hath hated them,
because they are not
of the world, even as
I am not of the world.

15 I pray not that
thou shouldest take
them out of the world,
but that thou should-
est keep them from the
evil.

16 They are not of
the world, even as I
am not of the world.

17 Sanctify them
through thy truth: thy
word is truth.

18 As thou hast sent
me into the world, even
so have I also sent
them into the world.

19 And for their sakes
I sanctify myself, that
they also might be
sanctified through the
truth.

• ST. JOHN • 18 •

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with

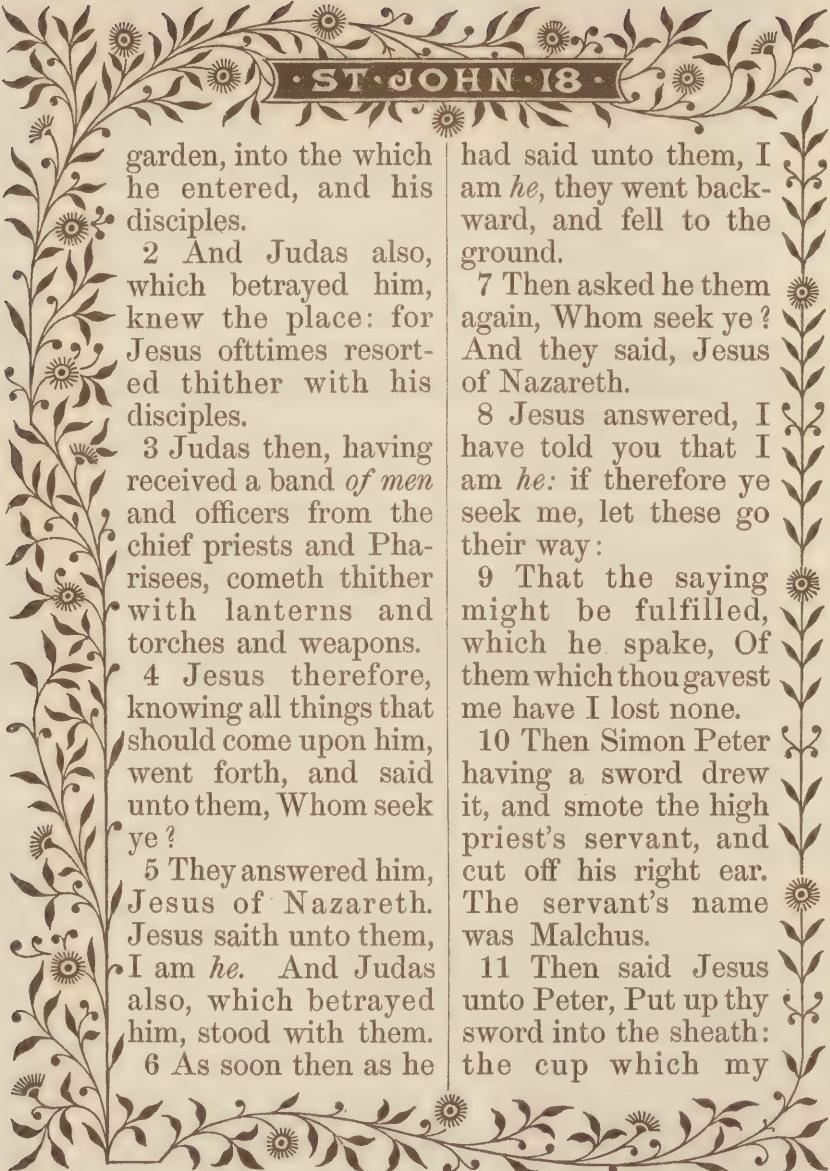
me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

CHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a



• ST. JOHN 18 •

garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resort ed thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he

had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye ? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my

• ST. JOHN 18 •

Father hath given me,
shall I not drink it ?

12 Then the band and
the captain and officers
of the Jews took Jesus,
and bound him,

13 And led him away
to Annas first; for he
was father in law to
Caiaphas, which was
the high priest that
same year.

14 Now Caiaphas was
he, which gave counsel
to the Jews, that it
was expedient that one
man should die for the
people.

15 ~~W~~ And Simon Peter
followed Jesus, and
so did another disci-
ples: that disciple was
known unto the high
priest, and went in with
Jesus into the palace of
the high priest.

16 But Peter stood
at the door without.
Then went out that

other disciple, which
was known unto the
high priest, and spake
unto her that kept the
door, and brought in
Peter.

17 Then saith the
damsel that kept the
door unto Peter, Art
not thou also *one* of
this man's disciples ?
He saith, I am not.

18 And the servants
and officers stood there,
who had made a fire
of coals; for it was
cold: and they warmed
themselves: and Peter
stood with them, and
warmed himself.

19 ~~T~~he high priest
then asked Jesus of
his disciples, and of
his doctrine.

20 Jesus answered
him, I spake openly
to the world; I ever
taught in the syna-
gogue, and in the tem-

• ST. JOHN • 18 •

ple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said there-

fore unto him, Art not thou also *one* of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered

• ST. JOHN 18 •

and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered,

Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth?

ST. JOHN 19.

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.



HEN Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he

• ST. JOHN 19 •

ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to

release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gab-batha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The

• ST. JOHN 19 •

chief priests answered,
We have no king but
Cæsar.

16 Then delivered
he him therefore unto
them to be crucified.
And they took Jesus,
and led *him* away.

17 And he bearing
his cross went forth
into a place called *the*
place of a skull, which
is called in the Hebrew
Golgotha :

18 Where they cru-
cified him, and two
other with him, on
either side one, and
Jesus in the midst.

19 *A*nd Pilate wrote
a title, and put *it* on
the cross. And the
writing was, JESUS
OF NAZARETH
THE KING OF THE
JEWWS.

20 This title then
read many of the Jews:
for the place where Je-

sus was crucified was
nigh to the city: and
it was written in He-
brew, *and* Greek, *and*
Latin.

21 Then said the chief
priests of the Jews to
Pilate, Write not, The
King of the Jews; but
that he said, I am
King of the Jews.

22 Pilate answered,
What I have written
I have written.

23 *T*hen the soldiers,
when they had cru-
cified Jesus, took his
garments, and made
four parts, to every sol-
dier a part; and also
his coat: now the coat
was without seam,
woven from the top
throughout.

24 They said there-
fore among themselves,
Let us not rend it, but
cast lots for it, whose
it shall be: that the

ST. JOHN. 19.

scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things

were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the

ST. JOHN. 19

soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden;

ST. JOHN 20.

and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER XX.

HE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of

Q 2

the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also

• ST. JOHN • 20.

that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I

know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say

• ST. JOHN • 20 •

unto them, I ascend unto my Father, and your Father ; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 **W**hen the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace

be unto you : as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost :

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever sins ye retain, they are retained.

24 **B**ut Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

ST JOHN 21

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus

in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith

• ST. JOHN 21 •

unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus lov-

ed saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great

ST. JOHN 21

fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou

knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and

walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee ?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do ?

22 Jesus saith unto him, If I will that he tarry till I come, what

is that to thee ? follow thou me.

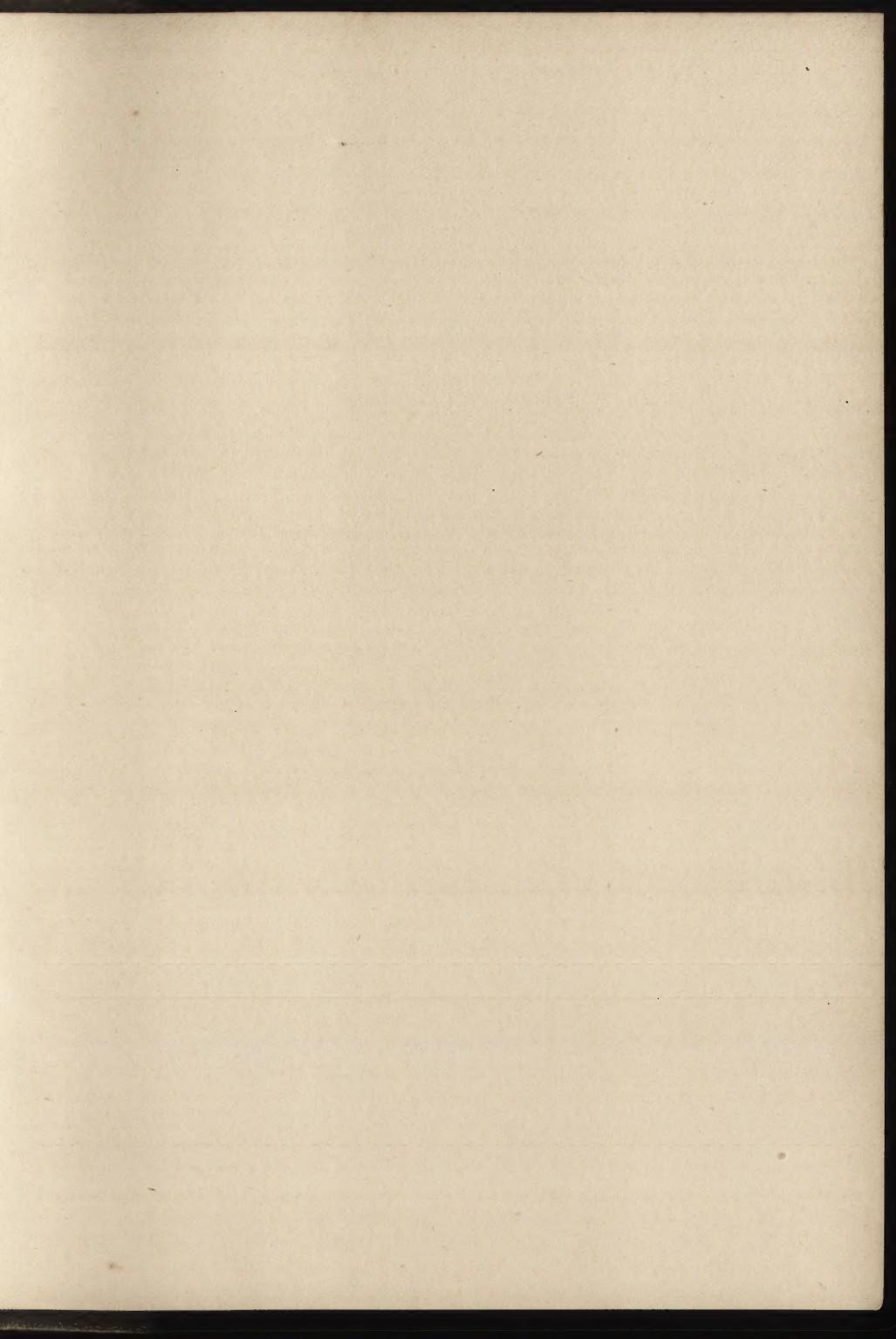
23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee ?

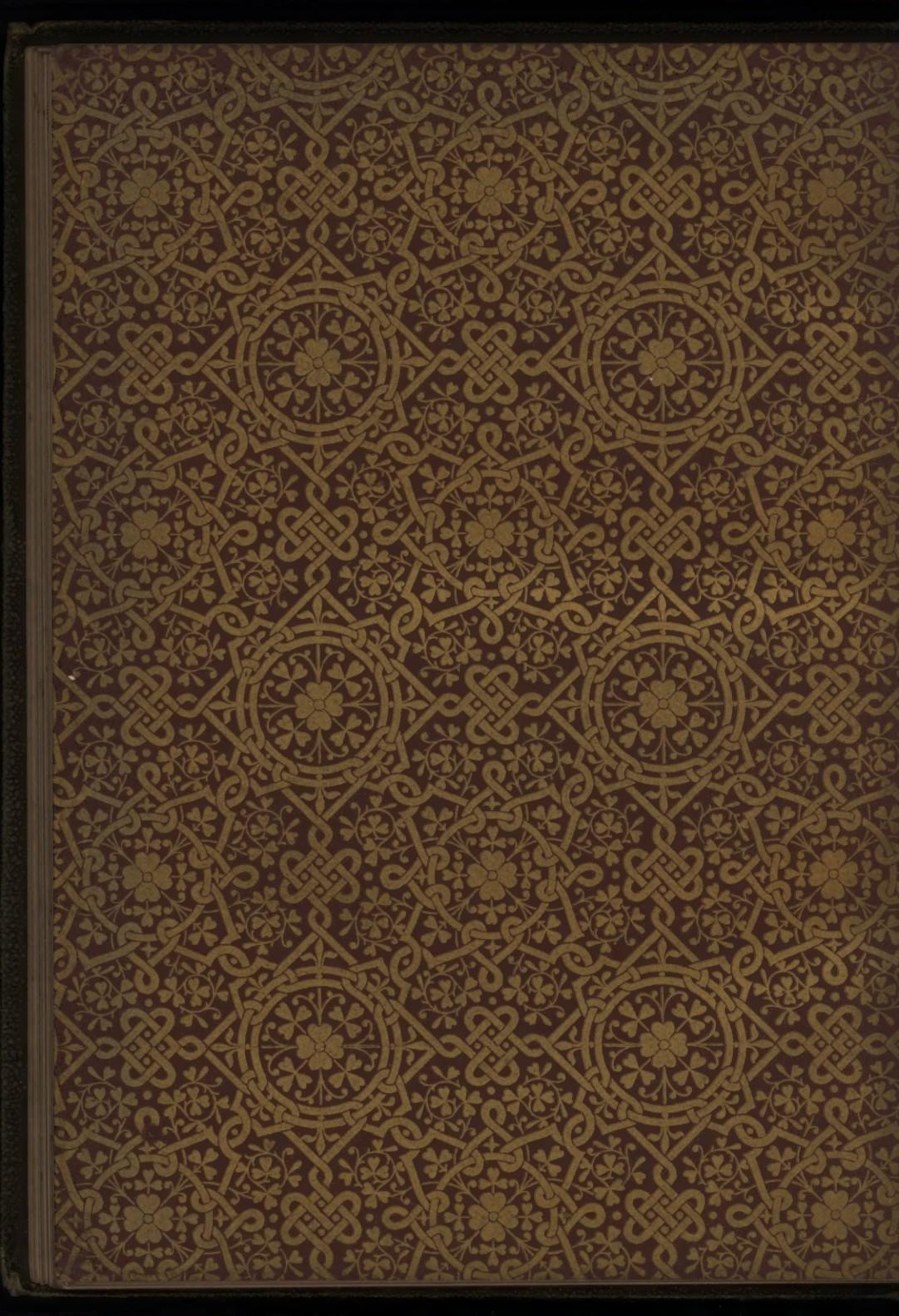
24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many others things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

Amen.

THESE ARE WRITTEN
THAT YE MIGHT BELIEVE
THAT JESUS IS THE
CHRIST THE SON OF GOD
AND THAT BELIEVING YE
MIGHT HAVE LIFE THROUGH
HIS NAME





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